

THE
ADVISE OF
A SONNE PRO-
FESSING THE RELI-
GION ESTABLISHED

in the present Church of Eng-
land to his deare Mother a
Roman Catholike.

WHEREVNTO IS ADDED

THE MEMORIAL OF A FATHER
to his deare children, containing an
acknowledgement of Gods great mercy in
bringing him to the Profession of the true
Religion, as the same is established
in the Church of England.

BY

ARTH. HUNGERFORD of Blackburton
Esq. *Com. Dux.* KNIGHT.

OXFORD,

Printed by L. ICHERLIN, for HENRY
CALVEY. Anno Dom. 1639.

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Romain Catholike.

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Religion, & the Church established
in the Church of England.



BY
ANTH. HUNGERFORD of Blackbourn
in Count. Essex. KNIGHT.

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THE
ADVICE OF A SONNE
UNTO HIS MOTHER.

Seing it hath pleased God to appoint you the meane of my being in the world, by whose holy ordinance you may justly challenge, as of your right from me, all sincere affection, durie, and observation, and besides the bond of Nature, my obligation being much increased by your most loving, and continued care of me, even from my childhood, it is now my part, and that under perill of a curse, if I neglect it, by all means to say to you old comforts to your yeares, and from my hart and soule so wish, that when your temporary dayes on earth shall end, you may by the mercy of God take possession of the eternall joyes of heaven. I know (and have witness of this) so many as have knowne you, that your intentions have ever aimed at this mark, your life and actions have been a rare patterne to your Sexe, alwayes well declaring your devotion & zeale to the service of God: The which being the principall end of our creation (howsoever the generalitie

now in this state of corruption, transported with the cares, the pleasures, and enticements of this life, lay it not to the heart) it is without question a blessing incóparable (whereof none can judge, but they that feele it) when God of his meere mercy by his holy Spirit, shall move the heart of a sinful creature, who before delighted only in the way of his owne destruction, sincerely to seeke and serve him: for this we may build upon, as a truth that must admit no question, that never any shall have their place in heaven, whose hearts by grace have not been truly moved to this duty here on earth. Since then the time of this life is the moment whereupon dependeth eternity of weale or woe, it behooveth every Christian that desires salvation, seriously to consider of the way he walkes in, especially seeing we learne from our Lord & Master Christ himselfe, *that the way is narrow that leadeth unto eternall life, and that they are but few that finde it.* Yet this difficulty of finding the way to heaven riseth from the passengers wilfulness, or want of care: for the truth is, that of the small company that make profession of Christianity in the world, the greatest part (howsoever they disguise themselves in acting their parts on earth with a maske of religion) yet never aiming sincerely at salvation for their end, wholly neglect the meanes, and so runne the broad way to hell. Others better weighing the shortnesse and instabillity of this present life, and well foreseeing their future mortality, in a state most blessed, or
no

no lesse accursed, desire earnestly the Joyes of hea-
 ven, yea never attending diligently to attaine them
 by that way, which God hath directed for that end,
 but relying upon guides, whom they choose them-
 selves at adventure to conduct them, are carried
 blindfold, at the last through uncertaine by-paths
 to their certain ruine. It is true that God hath never
 failed to querry age to send faithfull guides into the
 world; to direct his servants in this earthly passage;
 but it is likewise found true by wise full experience,
 that the Devil hath here his foules of agents,
 his wise to mislead us, and of those, not many who
 have learned the skill of their master, the Prince of
 darknesse, to transfigure themselves into the shape
 of the messengers of light. If we looke to the
 Church, consisting of the Jewes alone before the
 coming of Christ, we find it recorded by the ho-
 ly Prophets of God, that it was in continuall dan-
 ger by reason of false Prophets, and seducing Pas-
 stors, that did infect us, who *prophesied in the name* Ier. 14. 14.
of God when he sent them not; so that as the Prophet
Esay complaineth, *The leaders of this people caused* Esay 9. 16.
them to erre, and they that were led by them, were de-
stroyed. When Christ our Saviour came into the
 world, who were they that most opposed him, but
 the Scribes, the Pharisies, the high Priests, who
 were then esteemed, and took upon them to be the
 guides and leaders of the people: nay to discourage
 their Nation from receiving the doctrine of their
 salvation, they thought it enough to presse this
 question,

^c Ioh. 7. 48.

question; ^c *Doe any of the Rulers, or of the Pharisees believe in him? but this people that know not the Law, &c.* In the time of the Gospell we are forewarned of false teachers, that shall rise up in the Church, who shall come nevertheless in the name of Christ, taking upon them to be our guides; nay some of them shall put on so faire a vizard of outward carriage, as that they shall seduce (if it were possible) Gods chosen children. So that it will concerne us no lesse then the losse, or salvation of our soules, to be wary in our choyce of the guides we follow, for though it be certaine, that the blind, and seducing teacher, shall for his hire have his portion in hell with his Master, for whom he laboured, yet must the seduced likewise know, that they cannot escape the judgment of God, and so the one with the other fall at last into the pit of eternall ruin. But herein to make us the more inexcusable, almighty God, out of his infinite care of mans salvation, hath not only forewarned us of these noysome weeds, that shall daily spring up in his Church, to the endangering of the corne, but to make us able to discern between the true Pastors of his flock, and those impostors that endeavour to delude us, he sends us none to treat with us in this great affaire concerning our salvation, but with instructions in writing, and those open to our view; requiring us, to whom these messengers are sent, to have an eye to their commission, ^d *To the Law and to the Testimony; if they speak not according to this rule, it is because there is no light in them.*

^d Esay 8. 20.

them. It is true, that from the first creation of the world, for divers ages there was no written Word, but as God himselfe was pleased to be the immediate teacher of our first Parents, so afterwards from time to time he raised up preachers for his people, whom in divers manners he inspired with knowledge, and enabled for this work of instructing others in his true seate and service. But when once it pleased God in his wisdom to appoint *Moses*, that holy man, to be the faithfull pen-man of his everlasting Law, which he gave for the government and direction of his Church: it is required as a dutie of the people of God, *That this book of the Law departe not out of their mouthes: That they meditate therein day and night, To observe & doe according to all that is written therein.* And to restrain us from wandering out of the compasse of this written law, this charge is given, *That we put nothing to the word which he commands us, nor take ought therefrom, that we may keep the Commandments of the Lord our God, which are commanded.* And although the Prophecies were penned after at sundry times by men undoubtedly directed by the holy Ghost yet shall we find no new article of doctrine delivered in them: but they serve many times to explaine the law. They Prophecie of *Christ* to come, the accomplisher of the law, and generally they are all Gods Heraulds to denounce his judgments, and heaveie wrath, against the transgressors of the law of *Moses*. But in the fullness of time, when *Christ* came into the world, of whom
Moses

Moses and the *Prophets* wrote; the *Gospell* was
 published; which was no other but a cleare declara-
 tion of the prophecies; and the *Saviour* whereof a lear-
 ned *Father* aptly gives this notice: *That in the old*
Testament the New is hidden; and in the new is the ma-
nifestation of the old. And this *Gospell* was first prea-
 ched; but after (as one of the *Ancients* obser-
 veth well) *was by the will of God delivered in the*
Scriptures; so being pillar and foundation of our faith;
 And in this sacred booke is wonderfully set forth
 unto us the infinite wisdom of the supreme Law-
 maker of the world; for as in the civil government
 of earthly Kingdomes, the lawes are ever com-
 mended most; that leave least to the discretion of
 the Iudge; and never hath any common-weale had
 lawes so exactly framed; but with time they have
 bin found sensibly defective in this point; so certai-
 nly this perfection is peculiar only to the written lawes
 of the Lord of heaven; so farre forth, that for the
 ministers of this law to add or alter any one thing,
 respecting the religious duty and service we owe
 to God (though but in offering strange fire before
 the Lord; as did *Nadab and Abihu* the sonnes of *Aa-*
ron) makes them liable to his wrath and maledicti-
 on; for their presumption: This moved *Saint Au-*
gustine that reverend Father (alluding to the words
 of the blessed *Apostle*) confidently to pronounce;
That whether concerning Christ; or concerning the
Church of Christ; or concerning anything that pertai-
neth to our salub & life we will not say; if we; but if an
Angell

g August. de
 Canthiland.
 Rud.

b Iren. ad verf.
 hzref. l. 3. c. 1.

2. 1. 1101

2. 1. 1101

i Contra Lit.
 Petilian lib. 3.
 cap. 6.

250 M

Angell from heaven shall preach unto you; but what you have received in the Scriptures of the Law and the Gospel, accursed be hee! The consideration of this, gave me occasion to forsake my communion with the Church of Rome, in whose bosome I received the first instruction for matter of my salvation, as you your selfe (deare Mother) can well remember. But after divers yeares, when by accident this principle had taken impression in me, *That faith cometh by hearing of the word of God*, and then calling to mind, that many points of the religion I have embraced, were not to be found within the volume of Gods sacred booke, I began to question with my masters of that Church (whom I did then reverence and admire as men wholly composed to devotion and sincerity) by what authority they could approve them; where after many passages (with the relation whereof I thinke not fit to trouble you) their resolution was, *That a great portion of Gods word was not contained within the holy Scriptures, but delivered in safe custody, as passe from hand to hand by tradition*: for the truth and certainty whereof, they told me, I must depend upon the credit of their Church, the which after much debate, they resolved at the last into the bosome of the *Romane Bishop*. when I considered this, and perceived in the end the weaknesse of the grounds that must warrant the truth of these unwritten verities (as they stile them) I thought it no longer safe to commit my selfe for direction to those guides, my Masters, I meane, of the Church

B

(Rom. 10. 17.)

Little of Gods word is committed to writing, the greatest part of it is come to us by tradition. Hottus Confess. Polon. pag. 383. m Alphons. a Castro advers. hzres. l. 4. c. 5. Mater Ecclesia per os summi pontificis loquens. Bellar. Apol. contra praeferendum monito: sacris. Reg. Tac. Of pag. 78.

* Jerem: 8. 9.

of Rome, of whom in my conscience we may com-
 plaine, as the Prophet *Jeremy* did of the false teach-
 ers in his dayes, . *They have rejected the word of the*
Lord, and what wisdom is then in them. For although
 it cannot be denied, but they retaine & publish some
 principals of our Christian profession, according to
 the truth of Gods holy word; yet even those truths
 they recommend unto us, upon as perillous & false
 a ground, as if a man should therefore beleve Christ
 Iesus to be the Sonne of the living God, because the
 Divell did confesse it. To this purpose, (deare Mo-
 ther) I beseech you to note, that whereas Gods sa-
 cred word is left unto us to be the rule and founda-
 tion of our faith and religion, my masters of Rome
 intending to build a new, thinke it proper first to lay
 an new foundation, & in place of the holy Scriptures
 to be the rule & direction of our faith, they advance
 their Church, the which neverthelesse being rightly
 understood, holds no resemblance with the Church
 in truth. And the rather to invite us to pin our faith
 upon this their Church, they tender us some formes
 of truth, the which when we have embraced upon
 their Churches authority, shee will not leave us so;
 but this Church that teacheth us to worship God,
 by like authority will then require us to worship *Li-*
mage. Shee that teacheth us to pray to God, will
 command us likewise to pray to our blessed *Ladie, &*
the 9 Saints. Shee that teacheth us, that Christ by
 one offering of his body, once made in sacrifice upon
 the Crosse, hath purchased remission for our sinnes;
 requi-

p Seeing
 Christ is to be
 adored with
 divine wor-
 ship, his Li-
 mage also is
 to be adored
 with the same
 adoration.
 Thom Aquin:
 part: 3. q. 25.
 art. 3.
 q The new
 Creed publish-
 ed by Pope
 Pius the
 fourth.

requireth us likewise to beleve that she offers day-ly unto God the same reall body of Christ in sacrifice (which himselfe offered upon the Crosse) as a propitiation for the finnes of the quicke and the dead. Shee that teacheth us that Christ hath made satisfaction for his sin by blood-shedding and bitter passion, will teach us withall, that our selues must make satisfaction for some sort of our sins, by our workes of penance; the which if we neglect, that then we must satisfie Gods justice for them after this life by suffering paines in a purgatory fire, unless this holy Mother out of compassion shall free us by her indulgence, a favour she sometimes affords to her zealous children, if my Masters of Rhemes be not deceived. Shee that teacheth us to do good workes, will make us beleve they are meritorious in condign, and to turne our Christian duties into glorious fins. Shee that teacheth us that Gods written Word is true, will have us beleve withall, That it contains not all the doctrine of our salvation, and commands us not to read it without her leave, nor understand it but according to the sence y she gives us. So that (if we marke it well) shee doth no more then the enemy of mankind is observed to doe, who many times for a vanrage utters truth, that after he may finde the fairer passage to delude with error. And if the grosse absurdities, now currant in the Romane Church, a part from these formes of truth, were laide open to the view of all men, I am perswaded in my conscience, there is not so simple a Christian living at this day,

r I confesse
that in the
Masse is offered to God a
true, proper
& propitiato-
ry sacrifice for
the quicke and
the dead: ibid.
Rhem. an-
not. in Luc.
cap. 23. v. 24.
The heaven-
ly blessednesse
which the scri-
pture calleth
the reward of
the just, is not
given them of
God gratis,
and freely, but
is due to their
workes: yet
God hath set
forth heaven
to sale for our
workes:
Andrad: Or-
thodox. expl.
lib. 6.
u Can. loc. I.
3 c. 3.
x Index librz.
proh: Pij quar-
ti, Reg 4.
y No mā may
give other ex-
position of the
Scriptures, than
such as might
agree with the
doctrine of the
day, Church of

day, that makes any care of his dutie to God, but would abhorre them. But herein my masters of Rome declare themselves ingenious in their craft, who well foreseeing that this coine cannot passe for currant in the light, vent it ever in the darke; so that of many thousands that receive it, scarce any one doth understand it in particular; and if any Lay-person, more curious then others, come by chance to know it, yet admitting the principles which he must learne withall, it is no more possible for him to judge of it, then for any man in the darke to discern of colours: for as the eye of the body is not usefull at all, but in the light, no more is our understanding enabled to distinguish betweene truth and error in the doctrine of christianity, but in the glorious light of the holy Scriptures. The ignorance of these is assigned by Christ our Saviour to be a reason of error, and we are taught by the Prophet David, *That the reverence of Gods word giveth light, that it giveth understanding to the simple.* With him the blessed Apostle accords,^b and tells us, *that the holy Scriptures are able to make us wise unto salvation.* This wildome my masters of Rome approve not in the Laytie: they like best that scholler, that bonest leaunes and contents himselfe with the *Colliers Creed*; To beleeve in grosse, as doth their Church, without being able to render a reason of any article of the religion hee professeth. It is gravely delivered by the Rhemists in their annotations upon Saint Lukes Gospell, *That if a Catholik man being called before the commission,*
answere,

^f Mat. 22. 29.

^a Psal. 119.
verf. 130.

^b 2. Tim. 3. 15

^c Recorded and
commended by
Staphylus,
Hofius and
others.

^d Rhem. an-
not. on Luke,
12. 11.

answer, that he is a Catholike man, and that he will live
 & die in that faith, which the Catholike Church teach-
 eth, & that this Church can give them a reason of all the
 things which they demand of him, he answers enough,
 and defends himselfe sufficiently. Now the better to
 prepare the Laytie to this sufficiency, they permit
 them not to reade the Scriptures, but with licence,
 and never but with this caution, to admit no other
 sense of what they reade in them, but such as these
 my masters under the name of the Catholike
 Church shall recommend unto them: By which wi-
 ly slight, they deprive them of all use of their judge-
 ment in the matter of their salvation, and of the
 Scriptures, both at once; and in place thereof leave
 them furnished only to maintaine the doctrine they
 have embraced, with the pretended name and au-
 thority of the Catholike Church. For instance in
 this give me leave (deare Mother) without your of-
 fence to appeale to your selfe; if it were demanded
 of you, by what warrant you hold it lawfull to pray
 to Saints, to worship Images, to pray for soules de-
 parted and the like; your answer I presume would
 be, that herein you follow the doctrine of the Ca-
 tholike Church, which being ever directed by the
 holy Ghost cannot deceive us. I must confesse, the
 authority of the Catholike Church rightly under-
 stood, ought much to move us, consisting in a gene-
 rall sense of all that cōpany which in all ages, & pla-
 ces of the world, have joyned in profession of all the
 principles of the true religion. But if to chalenge to

our selves the name of the Church were of it selfe enough, without question it would follow, that God should have as many Churches, as there have bin heresies in the world. For never have there beene any authors of those impieties, but have endeavoured to give them countenance under the shadow and name of the Catholike Church. I will not enter here into any discussion of the doctrine mainetained at this day in the Romane Church, which were, but to weede in a field of tares: the absurdity of it is made visible to the world, by the learned labours of many reverend and worthy Pastors of our Church: I will only in this place declare, in what sence my masters of Rome understand the Catholike Church, with the sound whereof they continually fill your eares, as deing the maine supporters of all they teach you. And first this principle is worthy to be noted well which we learne from the most eminent writer of the Papacie at this day, *That the truth of all ancient Councils, and of all points of faith, dependeth upon the authority of the present Church,* where, if we desire to know, what he meanes by the Church, the Cardinals interpreter plainly tels us, *That when they as- firme the Church to be iudge of all controversies of faith, by the Church they understand the Bishop of Rome, who for the time governes the shippe of the militant Church & by lively voice doth clearely and expressly expound his iudgement to them that seeke to him. To this purpose, another great Rabbin amongst them delivereth plainly, That the Apostolike Church is therefore said*

e Bellarmade
effect: sacram.
lib. 2. cap. 25.

f Gretser. de-
fens. Bellarm:
tom. 1. pag.
1450. B.

g Gregor: de
Valent. in
Tho. 22. tom.
3. Disput. 1.
punct. 7. q. 5.

*said to be infallible, because he is over it, who by him-
 selfe hath infallible authority. And if wee would
 knowe who that He is, that hath this infallible autho-
 ritie, we may learne from the Iesuite Suarez, That it
 is the Pope, whose determination he affirmes to be the
 truth, & were it contrary to the saying of all the Saints;
 to be preferred before them, nay if an Angell of heaven
 were opposed against him, yet the Popes determination
 were to be preferred. This man (the Pope) they style the
 visible head of the Church, and affirme to bee al-
 wayes so infallibly directed by the Spirit of God, as
 that whensoever either of himselfe alone, with a pur-
 pose to enforme the Church, or assisted with an as-
 sembly of the learned, hee shall resolve any question
 concerning faith, or the service of God, it is im-
 possible he should bee deceived. If you aske of any
 one of my masters of Rome, what he meanes by the
 Church, which he proposeth to you to bee the rule
 of your faith, hee will mannerly define it at the first
 to consist of the Pope with a Councell; but if you
 shall further urge him to confesse, what you must
 doe in case the Pope shall dissent in judgement from
 the Councell; howsoever he faulter in his speech a
 while, he must acknowledge at the last, ^k That if the
 Councell, and the Pope, publish constitutions that be dis-
 ferent, that of the Popes must be preferred, as being of
 greater authority. ^l To whose iudgement alone (if wee
 may beleeve another of that crew) wee are rather
 bound to stand, then to the iudgement of all the world
 besides who himselfe (as ^m Bellarmine mainetaines) ⁿ
 will.*

^b Suarez in 3.
 Thom. tom.
 1. disput. 44.
 sect. 1. pag.
 677.

ⁱ The Pope is
 the master of
 our faith, and
 cannot but ar-
 ratne the
 truth of faith,
 nor can be de-
 ceived or erre,
 if as chiefe
 Bishop or ma-
 ster of our
 faith, he set
 downe his de-
 termination.
 Zumel: disput.
 Var: tom. 3.
 pag 49.

^k Capistranus
 de autor. Pa-
 pz. p. 105.
^l Alvar Pe-
 lag. de Planc:
 Eccl: lib: 1.
 Artic. 6.
^m De Chri-
 sto. lib. 2 cap.
 18.

without any Councell may decree matters of faith. So that by this (deare Mother) if you weigh it well, you may plainly see, that howsoever my Masters of Rome dazell your eyes with the Churches name, the Pope alone beareth away the game, in such sort, that the fairest certaintie you canne have to secure your conscience in the religion you professe, must wholly depend upon him: yet is it worthy of your observation to note, how the learned amongst them descant upon this visible head, and infallible director of their Church. They will acknowledge, that the Pope may be as wicked a man in life, as any other in the world, and by experience it hath bin found, that sundry of them have scarce had matches in this kind, as for instance of one, Pope *Alexander* the sixth, whom *Guicciardine* (though himselfe a Papist) doth thus decypher. His manners and customes were "dishonest, little sincerity in his administrations, "no shame in his face, small truth in his words, little "faith in his heart, and lesse religion in his opini- "ons: all his actions were defaced with unsatiablen- "covetousnesse, immoderate ambition, barbarous "crueltie: he was not ashamed, contrary to the cu- "stome of former Popes (who to cast some colour "over their infamie, were wont to call them their ne- "phewes) to call his sonnes his children, and for "such to expresse them to the world. The brute "went, that in the love of his daughter *Lucretia*, "were concurrent not only his two sons, the Duke "of Gandy, and the Cardinall of Valence, but him- "selfe "

" Guicciard.
lib. 3.

In selfe also, that was her father: who as soone as he
 was chosen Pope, tooke her from her husband,
 and married her to the Lord of Pesare, but nota-
 ble to suffer her husband to be his corriual, he dis-
 solved that mariage also, and tooke her to him-
 selfe by vertue of Saint Peters keyes: so it was a-
 mongst other graces: his naturall custome to use
 poysonings, not only to bee revenged of his ene-
 mies, but also to dispoile the wealthy Cardinalls of
 their riches: And this he spared not to doe against
 his deare friend, till at the last, having a purpose
 at a banquet to poyson divers Cardinalls, and for
 that end appointed his Cup-bearer to give atten-
 dance with wine made ready for the nionce: who
 mistaking the pottle, gave the poisoned cup to
 him: was thus himselfe dispatched by the just
 judgement of God: that purposed to murder his
 friends, that he might be their heire. Thus far the
 historian. Now as in life, so is it not denied by my
 masters of Rome, but that the Pope may erre in his
 private opinions. Nay *Bosius* (though most affe-
 ctionate to the Sea of Rome) confesseth, & *That hee may*
be unleserike, as was Pope *Honorius*, whose heresie
 is condemned of record by a three lawfull Coun-
 cels. Pope *Iohn the 13.* was condemned in the
 Councell of Constance, for maintaining the opini-
 ons of his master *Epicurus*: *That there was no eter-*
nall life, nor immortality of the soule, nor resurrection
from the dead. Yet if Pope *Alexander the sixth* at
 leasure from his lewdnes, or Pope *Iohn* with his fel-

o Lib. 6.

p Tom. 2. de
 signis eccles.
 lib. 28. cap. vlt.
 q Sinod. 6. aet.
 4. 12. 14. Si-
 nod. 7. aet. vlt.
 Sinod. 8. aet. 7.
 r Consil.
 Constant. Sef.
 11. 12.

f Stapleton.
præf. princip.
ad. doctrin.

low, shall from their privat-follies transforme themselves into publicke teachers, and pronounce resolution in any question, that may be moved of any article of Christian religion, purposely to direct the Church; In this case, by the doctrine of my masters of Rome, you shall bee bound to beleieve them no lesse, then if God himselfe had taught you. To which purpose, *Stapleton* the Priest hath left this for a principle, *(That the foundation of our religion is of necessity placed upon his mans teaching, in which we have God himselfe speaking.* To this fallacie, under the Churches name, they adde another, whereby they endeavour to delude you, framed upon a false position, namely this, that all our forefathers have embraced the same religion in every point, which themselves professe and teach you. From whence they prepare a question, the which they recommend to their schollers to oppose *athornia*; Shall wee thinke our selves wiser then all our forefathers? If a professor of *Mahometts*, impietie (which have bewitched a great portion of the world, for many hundreds of yeares now past) being perswaded by my masters of Rome to become a Christian, should question this, shall I thinke my selfe wiser then my forefathers, for these thousand yeares now past, have beene? I know their judgement would serve them to reply, that hee must not follow his forefathers, unless they had beene followers of the truth of God. My masters of Rome will tell you, that this holds no resemblance with them, who dare give you their words for assurance,

rance, that every article of their doctrine is derived from our Saviour Christ and his Apostles. Questionlesse their art of begging is but a vagrant fashion, but if it shall please you to see some trial of the truth of this, I dare presume it shall be made evidently to appeare unto you in the presence of any that would oppose it, that their principle concerning the Popes spirit of infallibility (being the maine supporter of all religion at this day in the church of Rome) is not so ancient by many ages in the world, as is the Alcoran of that accursed *Mahomet*. If the foundation be proved new, what rule can they propose to secure your conscience for the antiquity of the building: their continued Priesthood, their daily sacrifice, their satisfactions for sinne, their workes of merit, their real change in the Sacrament, their adoration of it, their mangled Communion, their worship of Images, their prayers to Saints, their Auricular Confession, their Purgatory fire, with all that trumperie besides, which they tender under the name, and disguised habit of Church traditions? Certainly all these are *terra filij*. If they seeke to the Scriptures for their originall, they will be sent packing with *we know you not*. Possibly it may be demanded, what I thinke of our forefathers, who lived in the latter ages of the world, while these mists of Popery lay thicke upon the face of the visible Church, in these Western parts. Were they damned all? God forbid, that any man should be so savage as to write or think so: I verily believe, and have beene alwaies taught so, that as

well the Church of England, as other of forraine parts, when the tyranny and corruptions of the Papacy did most oppresse them, were neverthelesse portions of Gods universall Church, and sent many soules to God: For even in these, when they were most obscured with error and ignorance, yet all essentiall points of Christian doctrine were to be learned, touching the invocation and worshippe of God, touching our redemption by Christ Iesus crucified, touching our observation of Gods commandments, & so the rest: so that concerning our forefathers this may suffice, that as wee are bound in Christian charity, to hope the best of their salvation, that before us embraced the faith of Christ (though possibly divers of them might approve in grosse some errors of the time wherein they lived, never apprehending in particular the scope and meaning of them) so yet is it no way safe for us to make our forefathers our rule of faith. In the Church consisting of the Iewes before Christs comming into the world, the holy Prophets of God were so farre from making their forefathers a rule to follow, as that to the contrary we shall finde nothing more familiar with them, then to warne the people of God; *That they walke not in the ordinances of their fathers.* *Not to be as their forefathers, a faithlesse & stubborn generation: a generation that set not their heart aright,* &c. and to like purpose in sundry places. But for resolution of this point, it is our part to follow the direction of Saint Cyprian, that holy Martyr of the Church:

† Psal. 78. 8.

Church: *As Christ only becometh heard, not to listen* ^{u Lib. 1. Epist.}
what any man before us hath thought fit to be done, but
what Christ hath done who is before all, for that we are
not a fallen & mistaken man, but the truth of God.
 My masters of Rome, if there be no remedy, I will as-
 sent to this position of Saint Cyprian, marry then
 you must give them leave to begge and assume this
 truth of God, to be the proper inheritance of the
 Bishop, and Church of Rome, but if you shall deale
 so unfriendly with them, as to presse them to shew
 their evidence, they will trouble you with much dis-
 course, but in the end, for your satisfaction, this an-
 swere must content you, or none at all, *dixit Ecclesia*,
 themselves will tell you so. The Pastors of the pre-
 sent Church of England, will likewise make claime
 of this truth of God, to rest with them, but herein
 they will deale more ingenuously with you, then the
 other, they will desire you to believe them no far-
 ther in this point, then by plaine demonstration out
 of Gods holy word they shall be able to make good
 their claime. In this confusion and difference be-
 tweene our teachers, / pretending of either side to
 have the Church and truth of God, and yet impossi-
 ble, but that in so direct a contrariety as resteth be-
 tweenethem, of one side they must needs abuse us)
 possibly (deare Mother) you will aske, what meanes
 are left for us that are but learners in the schoole of
 Christ, to discern betweene them? To censure their
 doctrine by their lives and actions, were an uncer-
 taine way, a reason whereof wee learne from Saint

x Homil. 49.
in Mart. oper.
imperf.

y Part. 6. pag.
29

Chrysostome, an ancient Father of the Church: Be-
cause whatsoever kinde of holines the servants of
God have in truth, the servants of Satan may have
in likenes. For the Diuell hath his that be meeke &
humble, that be chaste, and give almes, that fast, and
doe every good deed, which God hath appointed
for the salvation of mankinde, and these formes of
godliness he hath the Diuell brought in, to seduce us,
that a confusion being made betweene good and
counterfeit, simple men which know not the dif-
ference betweene goodnesse indeedly, and goodnes
in shew, while they seeke the good servants of
God, might light upon the Devils seducements.
Of this minde are likewise the learned of the Church
of Rome, y *You know* (saith Master Harding in his
confutation of Bishop *Twisse* Apology) it is no good
argument to reason from manners to the doctrine: who
would not hisse and trample you out of the suburbs, if you
make this argument: The *Rapists* lives be faulty, Ergo,
their teaching is false. I know that howsoever my
masters of Rome like not (as you see) to have their
doctrine measured by the line of their lives and acti-
ons, yet themselves will offer crooked measure in
this kinde: there is nothing more familiar with them
in their publike writings, or private discourse with
their schollers, that admit them, then to traduce
and vilifie the Pastors of the Church of England, of
whom certainly many there have beene, and are of
excellent merit and example in the Church, and no
doubt but some in so great a number may be found
scanda.

scandalous in their places, who can expect no other,
but a fearful judgement in the end. But if this were
an argument, you need not seek for proofs from any
adverse to the Church of Rome, but from their
own records as for instance in one, I pray your dear
Mother note what *Arminius* learned this lesson of
their own disclosure to The Pope search over
the flock of Christ goats, wolves, full full per-
sons, adulterers, ravishers of Virgins and Nunnes,
cooks, mulesters, thieves, bankers, usurers, doctors,
game hunters, lecherous, perfidious, perjured, ig-
norant asses. He commends the sheepe and wolves
and hypocrites, which only provide for their own
bellies. Nay, hee fetcheth boyes and wantons to rule
the lambs. I am ashamed to say what manner of
Bishops we have with the revenues of the poore
they feed their hounds, herlet, whoores, they
quaff, they love, they fly learning as infection, &c.
thus saith the Historian. But my masters of Rome
will tell you they have an undoubted way to assure
you of the doctrine they teach you, to bee the truth
of God, which is, by means of the miracles, they
boast to be frequent with them. I will confess if we
may believe them, which have been as easie and familiar
with them to work a wonder, as it hath beene with
the Pope to make a Saint, and yet I must tell you,
some doctors of his own make doubt, whether all be
true, in leave that the Popes have contrived for such
and thrust into the Roman Calendar. But to the
miracles, which they can challenge as proper to their
Church,

Church, since their Bishops of that Sea have ascended into the Seat of their Univerſall Sovereignty, if they were all true: as for the most part questionable they are but fables and impostures, such as those of the Legend are observed to be, by men judicious, and learned among themselves, as *Canus*, that plainly fills the water of them, *a man of a brasse face, and a leaden heart*; *Opponens* that affirms, *No stable house full of dung*; as the Legends are full of lies; yet could this prove no certaine meane to assure us of the truth to be with them, seeing (as *Stapleton*, out of their Priests confession) *For the more trial of the godly, not only Antichrist himselfe, and his forerunners, but all hereticks also may do true miracles, by the permission of God, as the good of the Church did*. And greater I presume, my masters of Rome cannot boast of in those later times; then when the Cardinal hath recorded to be done by *Simon Magus*, that instrument of the devill: *That he would luge to walke, and would fly in the firmament on wings, that he would fly in the ayre, and make bread of stones; that he could open clothes fast shut, untill he made of them, that he had many shadowes following him, as he had the sun, &c.* The like we may reade of others of that kinde. But for resolution of this point, I will here set downe a discourse of a learned Father, the which is well worthy of your observation. Since Heresies have gained place in the Church, there can bee no proofe of true Christianity, neither refuge for Christians willing to know the truth, but the holy Scriptures. Herero.

b Canus, loc.
l. 1. c. 6. f. 11. A
c 2. l. 1. p. 4. u
digr. 25.

d Stapleton,
prompt, mor:
part. 2. tit. in
Dominic. 24.
post pentecost:

e Anno: 63.
num. 22.

f Chrysostom:
oper. imperf.
hqm. 49.

"heretofore it was by many means declared which
 "was the Church of Christ, and which was Genti-
 "lisme; but now there is no way for those that are
 "willing to know which is the true Church of
 "Christ, but by the Scriptures only: wherefore? Be-
 "cause all those things that properly belong to
 "Christ in truth, Heresies likewise have in schisme:
 "they have Churches, they have the holy scriptures,
 "they have Bishops & other orders of the Clergie:
 "they have Baptisme, the holy Eucharist, and all o-
 "ther things, yea Christ himselfe: who so ever there-
 "fore is willing to know which is the true Church
 "of Christ, how shall he know it in the confusion of
 "so great resemblance, but by the Scriptures only?
 "Heretofore it was knowne by miracles, which
 "were true Christians, which false; by what means?
 "The false, either could not work signes as the true
 "Christians did, or at least not such as true Christians
 "could: But now the working of miracles is wholly
 "ceased, and it is observed, that counterfeit signes
 "are more wrought with them that are false Chri-
 "stians: Nay *Peter in Clement* hath foreshewed, that
 "Antichrist shall have power give him to work true
 "miracles. Heretofore by the outward conversation
 "the Church of Christ might be knowne, when the
 "lives of Christians, either all or the most part were
 "holy, such as it was not with others: but now Chri-
 "stians are become as bad, or worse, the hereticks or
 "Gentiles: nay there is a better outward carriage
 "many times observed amongst those that are in
 D Schisme,

Schisme, then amongst Christians. Her therefore that would know which is the true Church of Christ, how should he know it, but only by the Scriptures. Our Lord therefore knowing that so great confusion of things would happen in the last dayes, commands Christians, that desite to receive assurance of true faith, to flye to nothing but the holy Scriptures. If they looke to other things they shall be scandalized and perish, not understanding which is the true Church, and thereby shall light upon the abomination of desolation, which shall stand in the holy places of the Church, &c. Thus farre St Chrysostom. My masters of Rome (howsoever they glose it) like not the language of this learned Father. To witte that to expose their Church and doctrine, to bee judged by the holy Scriptures, were a hard saying, & with the Capernaimites in good reason they may tell you, they cannot take it. But if St Chrysostom had dealt so friendly with them, as in place of (onely Scriptures) to have named the word of God, defining that word to consist as well of unwritten traditions, as the written word, and had withall assigned the Church of Rome, with her supreme Pastor, to be the trusty treasurer of unwritten verities, and the only infallible interpreter of the written word, whereof the Cardinals conclusion might have beene made good, That which pleaseth the Church is Gods expresse word, and at the last resolving this Church into the Pope alone, questionable they would have taken it as a kindnesse at his

his

g Ioh. 6. 60.

hi Hosius de
expresso. Dei
verbo pag. 38.
i Under the
name of
Church, we
understand
her head, that
is to say, the
Roman Bi-
shop. Greg. de
valent. in
Tho. tom. 3:
disput. 1.
quæst. 1.
punct. 1.

hands. But if he will insist upon only Scriptures they will never give over cavilling at this point: First they will tell him, ^k *that many things belong to Christian faith, which are contained in the Scriptures neither openly, nor obscurely: S^r Chrysostome it seemes was of another minde, who affirmeth, ^l That whatsoever is required to salvation is all accomplished in the Scriptures, neither is any thing wanting there, that is needfull for mans salvation: which mooves another of the ancients to advise, ^m That we refuse whatsoever is taught, unless it bee contained in the volume of the Bible: a reason whereof, Cyrill, a learned Father gives, ⁿ because such things are written, as the Apostles saw sufficient for our faith and manners. Possibly, if they be intreated much, in good nature they will acknowledge at the last, (as Bishop the Seminarie doth in his Tract against M. Perkins of Traditions) ^o That the doctrine of salvation (as least so much as every simple Christian is bound to believe under perill of damnation) is contained in the holy Scriptures; though not so for himselfe, and his learned brethren: but then will they tax the Scriptures with obscurity, & discourage you from meddling with them, under that pretense, affirming, that they cannot be comprehended by the capacity of the vulgar and unlearned reader. To this I oppose the judgement of S. Austin, who plainly tells us, ^p That God hath bowed downe the Scriptures, even to the capacity of babes and sucklings; That when proud men will not speake to their capacity, yet himselfe might. To like purpose S. Chry-*

^k Canus loc. 1.

^{3. c. 3.}

^l In Mat.

^{hom. 45.}

^m Isidorus

^{Reluctiora lib.}

^{1. ep. 369.}

ⁿ Lib. 72. in

^{Ioh. h. 2. c. au-}

^{tem scripta}

^{sunt, &c.}

^o The scrip-

^{tures containe}

^{not the reso-}

^{lution of dif-}

^{ficulties}

^{which the}

^{learned must}

^{believe, if}

^{they will be}

^{saved. Bishop}

^{the Seminarie,}

^{of traditions}

^{against Mr}

^{Perkins.}

^p Enarrat. in

^{Psal. 8.}

q Homil. 3.
de Lazaro.

sofome, q That God hath penned the Scriptures by the hands of Publicans, Fishermen, Tentmakers, Shepherds, Neatherds, and unlearned men; that none of the simple people might have an excuse, to keep them from reading; and that so they might be easily understood of all men, the Artificer, the Householder, and widow woman, and him that is most unlearned; &c. thus be. To the resolution of these learned Fathers, my Masters of Rome will reply with a question; If the doctrine of salvation be so plainly proposed in the holy Scriptures; how should it come to passe, that it is so diversly understood? *Arius* reads it, and denies the divinity of Christ; *Eutiches* reads it, and denies his humanity; the Grecians read it, and esteeme it folly; The Iewes read it, and are offended at it. It is read at this day in the Church of Rome, as likewise in the Church in the communion whereof wee live, and different opinions are collected from it; yet of either side, it is true; there are men of excellent gifts, both for wit, and learning. As if my Masters of Rome were ignorant, that wit and learning (if not guided by the holy Ghost) were so farre from being means to further us to a right understanding of Gods word, as that the more they abound in any man, apart from grace, the more irrecoverable many times they plunge him into errour and delusion: for as the light of the Sunne though visible, yet is not discerned by a blinde man, even so, although it bee true (which *S. Austin* teacheth) *That those things which concerne our faith, & conversation, yea all things necessary,*

r De doct.
Christ. lib. 2.
cap. 9.

necessary, are plainly, and manifestly set downe, in the
 holy Scriptures; yet the doctrine of saluation contain-
 ed in them, being the object of faith, not of wit,
 and humane learning (which faith is the speciall
 worke of the holy Ghost in man) and never rightly,
 and usefully understood, & believed of any, but such
 only, as sincerely applying themselves to the out-
 ward meanes of seeking instruction, by hearing, and
 reading Gods holy word, obtaine withall by hearty
 prayer, the direction of Gods blessed spirit: ^{1. Cor. 2. 13.} *for the
 naturall man perceiveth not the things of the spirit of
 God, for they are discerned spiritually* (as the Apostle
 tels us.) My masters of Rome will here be carping
 with a question, whether every reader or hearer of
 the scriptures, may assure himselfe to have the spirit
 of God? I say not so, *spiritus ubi vult spirat*: but this
 I say, & am assured that I say the truth, *that he that* ^{1. Rom. 8. 9.}
hath not the spirit of Christ, the same is none of his: and
 in another place we are plainly taught, *That they* ^{u. Rom. 8. 14.}
*that are governed by the spirit of God, they are the chil-
 dren of God* from all which this conclusion wil clear-
 ly follow, that as it is impossible for us (unlesse by
 hearing, or reading, we acquaint our selves with the
 language of the holy scriptures) to distinguish with
 the sheepe of Christ, between the shepheards voice,
 and the voice of strangers; so it is our part, seriously,
 and from the heart, to seeke to God to enlighten
 our understanding by the gift of his holy spirit, with-
 out which, this everlasting word, of life proyes to
 none, but the favour of death to their eternall de-

e Rom. 8. 15
16.

Question. My masters of Rome I presume wil be intreated to acknowledge this, that there is no true servant of God, but hath in this life the holy Ghost for a pledge of his adoptione which testifies to his spirit that he is the child of God and thame (I thinke) will not suffer them to make it questionable whether this spirit of God, that was so powerfull with the blessed Apostles, as from unlearned Fishermen (as diverse of them were) to enable them for teachers of the world, may likewise bee now of power, to prepare the heart of the simplest hearer, or reader of Gods holy word, truly to apprehend therein the mysteries of his salvation. But how shall any man (say they) be certaine, that he hath the spirit of God? I must confesse, the truth of this is felt before it can be learned: yet as the man that hath his bodily sight being demanded how hee can bee certaine that hee hath his eyes? could give no other answer; but that by seeing he is assured that he hath his eyes, and by his eyes he is assured that he sees, even so the spirit of God being the eye whereby the soule discerneth in spirituall things, the inward light of understanding in Gods faithfull servants, apprehending and beleeving the grounds of faith delivered in the holy Scriptures, assures them, that they have the spirit of God abiding in them, and by the same spirit revealing unto them out of Gods holy word (which is infallible) the doctrine of salvation, their consciences are secured, that they understand and beleieve the truth. Yet would I not be thought to hold, that every

every faithfull Christian in this life, did attaine to a perfect knowledge of al the deepe mysteries that are to be found within the booke of God. I knowe there is depth for the Elephant to swimme, and safe place for the Lamb to wade in, and it is most certaine, that (since the Apostles, and Evangelists left the world) the Holy Ghost to hold the children of God in humility, and to move them the more carefully to attend the subordinate means prescribed for the gaining of Christian learning, as fervent prayer, with diligence in hearing Gods word preached & taught by the pastors of his Church, & seeking to them for their helpe, and instruction upon all occasions of doubt, hath tempered their knowledge with such measure, as that they shall but understand in parts, yet shall they never faile to understand so much as shall suffice to bring them to a saving faith. But here a question may be moved, seeing it is true (as in part I have noted) that God by his ordinance hath assigned the ministry of the Church to mean the instructions of her Pastors, both private and publicke, to be one means, to bring his children to the knowledge of his truth, whether it be imposed upon us that are of the laike, and learners in Gods Church, as a duty, to believe the doctrine our Pastors teach us, without examination? My masters of Rome, if you shall bee pleased to demand of them, whether it may bee lawfull for you to examine the doctrine they recommend unto you, their answer you may see in the annotations of the Rhemist

Testa-

¶ Rem. An-
not. act. 17.
11.

testament, y *That you must not trie, and iudge, whether
your teachers doctrine be true or no, whether may you
reject that which you finde not in the scriptures. If you
shall reply, and demand of them, to what purpose
the holy Ghost then forwarned us of false Pro-
phets, that shall come into the world, of ravenous
Wolves, that shall invade the Church, of seducers,
that shall so plausibly carry themselves, as that they
shall deceive (if possible) Gods cholen children? they
will full wilely tel you, that all this hath no respect to
them, who (upon their words we may beldeve them
if we list) are the true pastors of the Catholike
Church, which cannot erre, whereas (God wor) like
petty chapmen they vent no other, but the decepti-
full wares of the great matchaire, the Pope of Rome,
under the counterfeit mark and name of the Catho-
like Church. But to this point in hand, it is the pre-
cept of Christ in generall to all his servants, *That
they beware of false Prophets, to trye the spirits, not to
believe every spirit. All which of necessity must pre-
suppose some examination, wherein wee are not to
follow our owne reason, fancie, or private spirit, but
to be guided by that rule, which for this purpose the
holy Prophet doth direct, by his testimony and be havi-
from precept if we passe to example, wee shall finde
it recorded to the perpetuall praise of the men of
Berea, that when the Apostle preached Christ un-
to them, out of the law and the Prophets, they dili-
gently searched in the holy Scriptures, whether those
things he delivered were so or no. And was it lawful &
com-**

¶ Mat. 7. 15.
a 1. Ioh. 4. 1.

b Eia. 8. 20.

c Act. 17. 11.

commendable in these good Christians to examine the doctrine, which was taught them by that elected vessel of God; and will these *Lucifugi* of Rome make you believe its sinne for you to hold the like course with them? It may be my masters of Rome for once will beare with these men of *Berea*, and yet not approve their doing, as a rule to follow: Possibly they will not stick to tell us, that in the Churches infancie they were not so well instructed to good manners, as since the schollers of the Roman Church have been: But shall women (say they) shall men unlearned be fit & able to judge of their pastors instruction? I would know of these my masters, whether *Lidia* the purple seller, the woman of who it is written, *That God opened her heart*, were then fit and able to judge between the doctrine of the Pharisees refusing Christ, yet advancing the law of *Moses*; and the Apostles instruction, the blessed messenger of the Gospell of Christ? were *Priscilla* with her husband *Aquila*, fit and able to judge of the doctrine of a worthy Pastor of the Church, *Whom, after they had heard, they tooke privately unto them; and instructed in the way of God more perfectly*? Questionlesse if any *Priscilla* should be so bould at this day with the meanest of my masters of Rome, she should bee sent packing with the scornful phrase of *Scripturist*, *Scripturian*, *Dofforesse*, *Apostolesse*, or some such foolery: But Wisdome is justified of her children: wee are taught by the blessed Apostle, *That the Scriptures are able to make us wise unto salvation*; and the Kingly Prophet accords with

d Act. 18. 14.

e Act. 18. 26.

2. Tim. 3. 16.

g Psal. 19. 8.

this and telleth us, *g That the testimony of God is faithfull, and giveth wisdom unto little ones.* This wisdom my masters of Rome have found fatall to them, and therefore, although for feare of the people, they dare not in plaine tearmes entertaine the holy Scriptures, (when they are encountred with them) with such a greeting, as *Ahab* that wicked King gave the Prophet *Elias*, *h Hast thou found us, O our enemy?* Yet is it worthy (deare Mother) of your observation, to note by what wily sleights & straines of wit they have practised to deprive the world of all use of them. First they like not to have them translated into the vulgar tongue of every nation, whereby the unlearned and common sort might come to know them. To this purpose I pray you marke a Iesuited language: *i It is demanded (saith hee) whether the sacred Scriptures may be translated into the mother tongue of every nation, that every one may the better read and understand them? I answered that Lutherans & Calvinists are in that heresy, that they affirm the sacred Scriptures ought to be translated into the vulgar language of all nations, against whom the Counsell of Trent hath made a solemne decree: & with this Iesuited agrees our countriman Reynolds the Priest. k It seemes to me (saith this Seminary) that this prophane revealing of the divine mysteries is odiously contrary to the will of God, & to the nature of the mysteries themselves. l The manifold and great mischiefes, which by the translation of the Scripture have risen against the Majesty of God, against the holines of the Scriptures it selfe, against the*

h 1. King 21.
20.i Azorius in
Mit. rom. 1. l.
8. c. 26.k Calvino
rurcismus, p.
825.

l Ibid. p. 831.

tran-

tranquility of States, against the faith & good conversation of men, should have force enough utterly to suppress these translations, yea albeit they were supported by divine or Apostolicall authority: Thus he. My masters of Rhemes notwithstanding this (wisely taking into their considerations ^m the present time, state and ^m In their condition of our countrey, unto which diuers things are ^m preface to their translation of the new Testament. either necessary or profitable, and medicinable now, that otherwise in the peace of the Church were neither much requisite, nor perchance wholly tollerable) have sent us a translation, such as it is, yet durst they not send it abroad alone, but under safe custody of their peevishe Comment, which like a theefe lyes lurking by, to steale from the Reader the true sence of this holy word. Thus you may see, how unwillingly and against their appetite, they have beene brought to translate the Scriptures into our vulgar language: Their next sleight to be noted, is the practise and devise they use to restraine and discourage us (that are of the Laity) from reading in them: For whereas wee finde it to have beene familiar with Christ and his Apostles (while they were conversant on the earth) to direct their schollers with ⁿ search the scriptures, o how readest thou? ^p Let ⁿ John. 5. 36. Gods word dwell plentifully in you, & to such like purpose, Perseus a Popish Bishop declaimeth thus, ^o shall ^o Luk. 10. 26. no bonds be set to popular, rude, and carnall men? ^p shall ^p Coloss. 3. 16. old men before they have put off the filth of their minds, ^q De tradit. p. 45. and young men that yet speake like children, bee admitted to read the Scriptures? I suppose verily (and my

opinion failes me not) this ordinance under the pretense of piety was invented by the divell: Another of the same plume, to feare us from reading Gods holy word, tels a story of certaine men, that were possessed of a divell; because being but husbandmen, they were able to discourse of the holy Scriptures. It is true that by the rule of Pope Pius the fourth, such of the Laity may read the Scriptures as have licence from their lawfull Ordinary so to doe. But if any Lay person shall presume to looke into the holy Scriptures without such licence, he must know his penalty to bee no lesse then to be denied the pardon of his sinnes: The late Pope Clement the 8. better belike considering, how well it went with their triple crowne, when they kept the Laity wholly from searching into the book of God: (as in times past they indeavoured) carpeeth at the rule of his Predecessour, and resolveth at the last, that notwithstanding this constitution of Pope Pius, Bishops have no power at all to grant any such licence to the Laity of reading Gods holy word. Nevertheless betweene the enterprising of these holy Fathers, it passes in print by my Masters of Rhemes, That such of the Laity may be readers in Gods word, as are permitted by their Ordinaries upon certificate from their parish Priest or Confessor, that they be humble, sober, and discreet persons, &c. But I beseech you note the upshot of all. First, this discreet Lay-reader must admit this for a principle, 2. That little of Gods word is committed to writing, that the greatest part of it is come to us by tradition, the which we must receive from our Catho-

a. Thuz de
demoniacis,
c. 21. th. 157.
f Index lib.
prohib: Pij,
4. Reg. 4.
f Ibid.

n Linwood in
constit. prov. l.
5. titulo de
Magistris:
§ Quia.
x The obser-
vations of
Pope Clement
the 8. upon the
rule of Pope
Pius the 4.
y In their
preface to
their transla-
tion of the
new Testa-
ment.

z Hosius con-
fess Polon p.
383.

*Catholike Mother declaring her selfe by the mouth of
our holy father, the Pope of Rome: The next rule this
discreet Lay reader must learne to follow, is ^a That* Concil. Tri-
dent. Sess. 4. *no man must give any other exposition of Scripture,
then such as might agree with the doctrine of the
Church of Rome; a reason whereof Andradius (that
great defender of the faith of Trent) can give us,
because, ^b All power to interpret the Scriptures, and re-
veale the hidden mysteries of our religion, is given fro* Defens. fid.
Trident. l. 2. *heaven to the Popes, & their Councells. Where though
the Councells be placed as a page to attend the
Pope, yet the resolution of all is this (as before I have
noted) that if the Councell shall dissent in judge-
ment from the Pope, ^c The judgement of the Pope is to* e Sententia
Papæ præfe-
renda est sen-
tentia omnium
aliorum: Tur-
recremata: sum. de
Eccl. l. 3. c. 64.
concl. 2. *be preferred before the judgement of all others; faith
the Cardinall Turrecremata. Of whom another wri-
ter of the Roman Church in plaine tearmes affirm-
eth, ^d That he is the master of our faith, and cannot but
attaine the truth of faith, nor can be deceived or erre,
if as chiefe Bishop, and master of the faith, he set downe
his determination. From all which it is evident (if
you marke it well) that although these ^e Vicedei of* d Zumel disp.
var. tom. 3.
pag. 49.
e Paulo j. vi.
cedeo. &c. *Rome could never compasse wholly to suppress the
sacred Scriptures as with good discretion possibly
they might have beene contented, considering how
eagerly this holy word pursues them still with hue
and cry, which was well observed by Pope Leo the
10th. when in his familiar discourse with his friend
the Cardinall Bembo, he uttered this unsavory speech;
^f what profit hath this fable of Iesus Christ brought to
us or our court? yet by unspeakable sleights and art* f. Quantum
lucri appor-
uit nobis &
Curæ nostræ
fabula ista de
Iesu Christo:
Baleus de æt.
Rom. pontif.
in Leone. l. 7.

accompanied in these latter ages of the world, with strange successe by Gods permission, they have indevored to bring the sence of the holy Scriptures in safe custody to themselves alone; and then locking it fast with a rable of grosse inventions (styled the Churches traditions) in the closet of their breasts, of both together they have ingeniously framed the ladder whereby they have mounted into the throne of their usurped sovereignty, in spirituall and earthly dominion; and then taking upon themselves alone to be the only never-erring oracles of Christian religion, whē their children have come to crave bread of them, in place of that they have given them stones; wherewithall neverthelesse for *Bmanners sake* their hungry soules must rest contented, although in the meane time they pine to death for want of the true food of life. Possibly you will thinke I write in humor, and misreport them: O that I might be so happy, as that you would give me leave, to avow the truth of these things before you, in the presence of any one of my masters of Rome, that would oppose it: They will tell you, they may not beseeene without perill of their lives, as the case stands with them at this day in England; and it is true, that the lawes found out severity against them, but in execution they finde them remisse enough: for my part I know, from my first acquaintance with thē, they can equivocate in apparel, as wel as language; and seeme to be any thing, saving what they are & for this purpose, I would surrender my judgement to mine eyes, and take them for such, as their habit should declare thē.

God

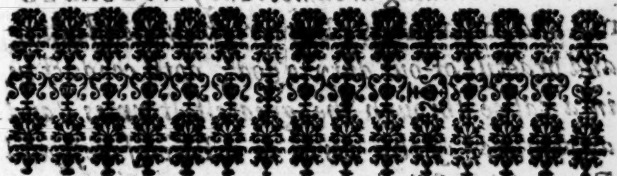
*g. Alrbough
the Pope being
negligent of
his owne and
others salva-
tion, drawe
with him in-
numerable
soules to hell,
there to be tor-
mented for e-
ver; yet may
no mortall
man reprove
him for it, for
that he is to
judge all men,
and him selfe
to be judged of
no man: dist.
40. si Papa.*

God is witnesse with me I malice not their persons, I will confesse I cannot but condemne their craft, and pittie such as are inchaunted by them. The truth is they are cruell Iaylors, and mure up your understanding in these things, as their close prisoner, well knowing, that if once they give you but libertie to heare freely what might be said against them, they are sure to loose you. I beseech you (deare Mother) for the love you beare to God, to thinke maturelie of this great affaire. It concernes your soule, and that for eternitie; and your day of preparation, by the course of nature, is far declining. Certainly the fault of my masters of *Rome* (who mislead you) is inexcusable, yet will not their fault prove your excuse: The account for your soule will be required at your own hands: ignorance (without question) will prove no answer at the judgement day: It is not only a fearefull sin, when it misleads us from the way of our salvation, but a grievous punishment that pursues mankind for the first transgression. I know your zeale to the service of God is great, but zeale without knowledge carries with it in the holy Scriptures a just reproofe: I cannot expect you should upon my saying abandon the religiō you have so long embraced, this only shall be my humble request & that for his love that suffered a bitter & ignominious death, to bring us to a life of glory and eterniry, that you would resolve speedily, to lend an indifferent eare to some debate of this point, by persons learned of either side, for which purpose (although the meanenes of my cōdition may challenge nothing frō this state of merit)

re) yet would I hope to finde the favour, for so charitable a worke, as the good of a soule, which a kingdom cannot redeeme, that some learned Priest of the Romish faction, without perill of the lawe might be suffered to have access to you; so that you would be willing to admit withall the presence of some moderate, grave, and learned man of the contrary part, betweene whom, if it might please you to stand but attentive with a minde free of prejudice; my hope would be, and my unfained prayer should concur with it, that God would be pleased to open your heart, as he did of *Lydia* that good woman, and make you able to discerne betweene his truth delivered in his holy word, and the impostures of the present Church of Rome. If you should consult herein with any one of my masters of Rome, I know he would dissuade you from this course; he would sing Syrene-like, pretending this care, that it is not now safe for you to disquiet your conscience with questions of this kinde; whereas in truth his aime only would be, to hold you still a captive in the bonds of error, ignorance, & security. But God (I trust) in his good time will disappoint their drifts, to whom from my heart I will daily pray (as charity, conscience, & duty binds me.) that in mercy he will be pleased to direct your good intention with a true understanding of his will; that so your commendable desire of salvation, being accompanied with a right endeavour in the way, may carry you through this pilgrimage of sorrowes, into the place of everlasting joyes

F I N I S.

od anod's in yad T. romboish gainarish ind vora



I T is now diverse yeares since I penned this short relation following, the which I kept by me, with purpose, when I should take my farwell of the world to leave as my memoriall to my Children. But my kinde good Friend, and Physician, Doctor Clayton being lately with me, and having casually a sight of it, perswaded me with many reasons to make it publike; whereunto I assented, principally from this motive, to make knowne Gods great mercy in this worke with me; Whose goodnesse as I am bound to acknowledge in many blessings of this life, so much more in this. For the fairest comforts the Earth affords, though as they come from God they are exceeding good; yet many times to the possessors by reason of their ill use of them, they

F

prove

prove but deluding dreames. They are bona bonis, and mala malis. ~~But~~ a right understanding and practise of our duty to god, doth conduct us in a calme through the greatest stormes, and adventures of this world to a Life of rest and Everlasting felicity:

From my house at Blackbourton
this 2th of Aprill 1627.



THE
MEMORIAL OF A FATHER
to his deare children, containing an
acknowledgement of God his great mercy, in
bringing him to the *Profession* of the true
Religion, at this present established
in the Church of England.



It is well knowne to many
of my friends yet living,
how my first age was in-
tangled with the supersti-
tion of *Rome*, the seedes
whereof being sown in
Childhood grew up with
me for many yeares, till it
pleased God in mercy to
plucke it up by the rootes. This possibly will seeme
strange to those that knew my Father: Who both
in heart and outward profession, did oppose the er-
ronious tenents of the *Roman Church*, but the truth

is, that the many troubles wherewith all his estate was encumbred during the life of my Grandfather, holding him in continuall employment and travell in the world abroad, did enforce him to leave all cares at home, and with the rest, the breeding of us his Children to my Mother, who being borne and bred of Parents that were devored with great fervency to the Doctrine of the Church of Rome, and her selfe a zealous follower of their steps, held it a principall part of her duty to God and nature, to guide us in that path, which she her selfe conceived to be the only and undoubted way to heaven. To which purpose she found the meanes, that even in our tender yeates we were accustomed to the rites and practise of that Religion, which being full of ceremonies pleasing to the eye, and masked with the workes of seeming charitie and devotion, did first winne my liking by the outward fence, before my yeares had afforded me the least use of reason. But no sooner might understanding be discerned in any measure to appeare, then presently the Priests of the Romish Order (who were familiar guestes in the houses where I had my breeding) began to worke upon it, and sowe such seedes of instruction, as quickly tooke roote in ground before manured for the purpose. The first rules I received from them were certaine generall positions: Yet such as since I have well observed to be the maine foundations of their building in the consciences of all their ignorant and unlearned followers. They did confidently assure

assure mee that the Church of Rome was the true
 Catholique Church of Christ: That all our fore-
 fathers had lived and died in the communion of this
 Church: that this Church had a priuledge from
 God himselfe not to erre in directiō of her Children
 in the points of faith. That out of the fellowship of
 this Church no soule might have hope or possibility
 to attaine salvation. Of the contrarie they told me it
 could admit no question, but that the religion pro-
 fessed by publique authority in this Kingdome, was
 a late composition of noveltie and liberty, that it was
 full of faction and division, the badge of error; that
 it had broached many strange, & almost heathenish
 opinions; and this amongst the rest, that a man
 might be bould to live in all disolute and dishonest
 manners, and yet neede make no question but hee
 should be a Saint in heaven, by beleeving only to bee
 saved by the passion of Iesus Christ, and to con-
 clude; that a Protestant and an Infidell touching the
 state of their soules, were in equall perill. These les-
 sons being delivered by teachers that wanted neither
 witt nor words apte to their ends, and such as could
 disguisethemselves into the fairest shewes of an aust-
 ere and holy life, did worke a great impression in my
 heart, & so dimmed the eye of my weake judgement,
 with a mist of prejudice, as that it had now no more
 the strength to discern of colours. Yet did not
 these cunning Masters cease to build farther upon all
 occasions with stufte suitable to their first ground
 worke. For when they sawe I was to be sent abroad

*a The Roman
 Church is the
 Catholique
 Church, Brist.
 Molins 12. in
 Marg.*

Into the world, being about sixteen yeares of age,
 having till then beene bred either at home or in the
 scholes of such friends of mine, as were wholly carri-
 ed with a *Roman* bias, they began to arme me against
 all assaults that witt or learning of the contrarie part
 might make upon me: They told me, that seeing
 there was no choice but I must converse with here-
 tiques (for I never heard them stile a Protestant with
 a fairer phrase) I must be very carefull not to bee
 moved with their smooth perswasions; that I should
 finde it familiar with them to offer authorities from
 the word of God for the warrant of their grossest er-
 rours; that I should not hold that strange, seeing the
 Devill had the same in use, when he tempted our
 Saviour Christ; that in truth the Scriptures with the
 were so mangled, ill translated, and misinterpreted,
 as that they were not the Scriptures indeed, but
 meere corruptions of Gods sacred word, and this
 at the last they willed me to lay to my heart as a so-
 veraigne preservative against all infection of heresie;
 that if at any time either by reading or conference,
 I were moved with doubt of any point in religion,
 I must ever have recourse for my resolution there-
 in to the lawfull Pastors of the *Catholique Roman*
 Church, from whose breasts as I had drayne my
 first milke, so must I continue to receive the foode
 for my dayly nourishment at no other hand. About
 this time my Father having recovered himselfe out
 of the storme of troubles, that had long beaten upon
 him, did presently make this his principall care, to see
 my

my brother and my selfe instructed in the Religion
and service of God established in the Kingdom; but
finding that we had both bene guided in a contrary
way, and did still retain a stronge favour of these
errorrs, wherewithall we had bene seasoned, it did
grieve and discontent him much. How be it for the
reclaiming of vs, he did not omit the likeliest meanes
by himselfe and others, using perswasion with rea-
son, the salve most proper for the curing of the
soules maladies, My Brother (who was ever carried
with more judgement & moderation then my selfe)
attending my Fathers admonitions with a more
heedfull and lesse partiall eare, had soone wound
himselfe out of the snares of the cunning hunters.
But my understanding was compassed with such a
wall of art railed by some master-builders of the Ro-
man Church, as that there was no passage left for
reason to enter; yet (that I might seeme to delude my
selfe with some shew of witt) I was prepared by their
instruction of certaine generall answers, which I be-
leeved to be of prooffe against all objections that
might bee made. As when I was advised to heare
and reade the Scriptures with diligence and attenti-
on, as the only meanes to discover truth from false-
hood, my answer was, the Scriptures were full of
difficulties that had intangled and overwhelmed ma-
ny a soule; and that I had learned for my safest
course to receave the sence of the Scriptures from
the Church, being approoved by the testimony of
God himselfe to be the pillar and ground of truth.

(This

(This skill I had learned, wheresoever either in the Scriptures or the Fathers I found the Church of God described by any titles or notes of excellencie, there presently like the distracted Athenian to inroule them as the proper goods of my Mother the Church of Rome) and when it was urged that the Church of Rome was not the Catholique Church but an unsound and distempered member of that bodie; I was prepared of certaine flourishes, which I was taught to be the markes essentiall of Gods true Church here on earth, all eminent as I then conceived in the Church of Rome; as unity, universality, a continued succession of Pastors even from her first originall: the consent of all antiquity concurring in doctrine with her, which I beleaved to be true upon the wordes of my maisters; and to other purposes I had like answeres framed in the same forge, wherewith all I held my selfe well prepared to encounter with the greatest Clerkes of the adverse part. And thus betwene great confidence and deepe ignorance was I carried till about the yeare 1584; when by casuall reading and conference I began to thinke more charitably of some tenents of the Church of England, being before confidently perswaded, and to that purpose much confirmed by * *Campians Bravado*, that the whole body of the Protestants doctrine was a stranger to Scriptures, to Councells, and all the ancient and approved Fathers and could derive it selfe from no greater antiquity then *Martin Luther*, whom I beleaved verily to have beene the first founder

* His decem
rationes &c.

der of their religion. Neare this time I grewe to
have some scruple of a point or two of the Romish
doctrine wherein I laboured to receave satisfaction
from some learned man of that side, to which end I
was wished by a friend of mine yet living to sett
downe my doubts in writing, who procured mee a
resolution in writing likewise from one *Nrals* a
Priest (as I take it) then living at *Cusington*, with
whom I had formerly beene, and by what occasion Neere Ox-
ford.
(though some thing from my scope) I will here reme-
ber. In my younger yeares though I were wholly
addicted to the *Romish* religion, yet by my Fathers
importunity and command, I was enforced to goe
to Church, but being now about twenty yeares
of age, and finding this to be a trouble to my consci-
ence, I resolved to forsake wholly the communion
of the Church of England, and to be admitted into
the bosome of the Church of Rome, to which end I
went to *Nrals*, who told me that he being a Priest
of *Queene Maries* time, might not medle with any
man in that kinde, but for this purpose I must resort
to some Iesuit or Priest of a latter edition, whereupon
by one *Etheridge* a Phisition then living in Oxford,
I was brought to one *Twisford* a Priest or Iesuit (I
wot not whether) by whom I was reconciled to the
Roman Church. But to come backe to the answer
I receaved for the salving of the doubts, after a large
insinuation before he came to the matter, he conclu-
ded with a text he quoted as out of the eight chap-
ter of *Isaiah*s prophesie, *unlesse you beleewe you shall*

not understand; I turned to the Chapter having before seldom looked into the Scriptures, and read the same over and again with the next to it, presuming hee might have mistaken; but in neither could finde any thing that in my Iudgement forced to his purpose; and I must confess seemed to me a preposterous way, when I desired to establish my conscience in the points I doubted of with some grounds of reason, he should perswade me to this, as the first course to believe them first, and understand them after, so that my scruples remained, yet were they not of any points essentially; but I continued as yet devoted to the Church of Rome; and so held on till about the beginning of the year 1588. at what time it pleased God to make the hand that had given the wound, the mean to make good the cure when it ayined at a further mischief. I was then conversant with one *Hypson* a Seminarie Priest, a man witty, well spoken, and of a plausible demeanor, with this man my manner was to communicate my greatest secrets; and I well remember that about this time, I desired his opinion of a match; my Father held in speech for me with a Gentleman's Daughter of the Country; who did by all meanes discourage me from giving eare to the motion; affirming there was a time at hand wherein men well affected in religion might have hope to receive great advancement in the state: but this being at the first a riddle, himselfe without staie or scruple did expound unto me; and freely told me that the
King

King of *Spain* was then preparing to invade this Realme, yet not moved with any humour of ambition; but a desire to advance the true religion; and to free the Catholiques from the great oppression they indured under the government of the present Queene, the which his designe if it were followed with successe, according to the likelihood that might be conceived, there could be no question but the whole fruit and benefit would redound to the Popish partie of the Realme. This speech did much amaze me: for the like tune had never sounded in mine eares before. I thought my ghostly Father had only beene busied in godly meditations, prayer, and workes of devotion, but when I observed that he being a Subject native of the Realme held Privie with the purpols of a forraine Prince, at that time a professed enemy of this state, which could ayme at no lesse then the ruine and subversion of the Prince and kingdome; I must confesse it gave me great distast, yet after searching into this secret, I perceayd well that *Hapton* the Priests approbation of the *Spanish* intentions, was not at randome, but by the booke, for I understood at last that it was receaved for Doctrine current amongst the learned of that side, that the *Roman* Bishop had a power in some cases to depose Princes, from their Kingdomes, and authority, withall to discharge the Subjects of Princes so deposed from all bond of allegiance, and that subjects so discharged were so farre freed from all rules of loyaltie and obedience, as

that with warrant of conscience, they might endeavour to the uttermost of their abilities, to further the execution of the *Paper* confutes against their deprived Princes; and lastly this I learned to be the case of *Queene Elizabeth*, that *Princesse* worthy of eternall memory then reigning, against whom the sentence of deprivation had bin denounced by **Pope* *Adrian* the fifth. Nevertheless these positions importing the supereminent power of the *Roman* Bishop over Kings, and kingdomes, and Subjects oathes, seemed very harsh to me, and to carry with them so weighty a consequence as that I much desired, to informe my selfe by what warrant they were established, to which purpose when I had spent some time, it did very plainly appeare unto me that they were derived, neither from the practise of our Saviour Christ, or his Apostles, nor from any pregnant or cleare testimonies of Gods sacred word, or any colour from the pure antiquitie but countenanced in a manner wholly by the authority of their Church. The which though I had bin taught and beleaved firmly to be so infallible a guide, as that it could not mislead me; yet when I now considered that I must admit both this and all other principles of Religion upon the credit of that Church alone; I held it a point of reason for me to learne how this Church was defined, whereupon I had built (as yet knowing nothing but the name) and by what warrant from God it had received a priviledge to be free from erring.

And

*Anno 1570.

And for my satisfaction in both, I did applie my selfe to the reading of such bookes written by the learned of the *Roman* Church, as purposely treated of that argument, whereby I learned this much in time, that in the sense of the *Roman* Catholiques, the Church that challenged this infallibilitie for direction in all points of faith, was included within the compasse of an assembly of Bishops, and other Pastors spirituall, whom they maintained to have the promise and assurance from God himselfe to be free from erring, yet with this condition, if their Councils were directed, and their resolutions approved by the * Bishop of *Rome*, and not otherwise, so that I was brought now to understand this much, that under the name and vaile of the Church, the stay of my beliefe (which I had held with the Church in grosse, as did the Collier in *Hofim*) had no other ground or certainty but the supposed privilege of the *Roman* Bishop, whereupon I bent my selfe with all the Iudgement, care, and attention I could, to learne by what authority from God these holy Fathers might assume so peculiar, and divine a prerogative above all other spirituall Pastors in the Church of God: And when I had diligently searched into the fairest proofes of this particular, being the maine supporter of all Religion in the Church of *Rome*, I did perceive with time that the writers of that side did seeke to colour it by certain principles, which they did rather begge then justify, by any warrant from the booke of God.

*A generally
councell nor
assembled,
nor by the
Popes authority
confirmed, may
erre in faith:
canon 1. loc. 1.
§. c. 4. concl. 1.
A generall
councell confirmed
by the
Pope cannot
erre *Jd. lib. 3.*
concl. 3.

but that in conclusion the certainty and assurance that possibly could be had, must depend upon the credit of the *Pope* himselfe. It was received amongst them, and must admit no question, that *Christ* did make choyce of *Saint Peter* alone out of his twelue Apostles to be the supream Pastor, and Ministerial head of his Church; that as he did raise him in dignity above the rest, so he did furnish him with graces of excellency more then others; for his better enabling to so weighty a charge, that as well this charge of soveraigne jurisdiction, as the vertue to have infallibility for the Churches direction have descended to the *Roman* Bishops, whom they suppose by the like ordinance of our Saviour to succede in both to that blessed Apostle. To prove this generall jurisdiction to be committed to *Saint Peter* alone in any singular sense, more then to the rest of *Christ*s Apostles, they did not propose any one cleare testimony from the booke of God; neither could they give it any colour by the least shew of his practise of this pretended soveraignty, during the time he was conversant here on earth. That *Saint Peter* in the Doctrine he taught, was undoubtedly directed by the spirit of God, it was no question but this vertue was common to him with all the rest of that blessed company. But touching the claime of the *Roman* Bishop his pretended successor, I could not perceave that so much as a syllable could be found to his purpose in the whole volume of the booke of God: yet for fashions sake they did

did alledge some testimonies of divine ^{* Math. 16.} authorities
 miserable racked from their literall and proper ^{18.}
 sense; and then for their last shift, and upshot of all, ^{Luk 22. 32.}
 they drew to this, that although the places of Scrip- ^{Jo. 21. 17}
 ture whereby they endeavoured to prove the Popes
 lawfull succession in the charge and privilege of Saint
 Peter were not so evident to their purpose in their
 literall interpretation; yet that in sense they made
 cleare for them, whereof there must be no question; <sup>* Argumenta
efficacia peti
debent ex lite-
rali scripture.
sensu Bellar.
de interio.
verb. Dei.</sup>
 seeing the Church the whole and infallible expounder
 of the word of God did so understand the same. So
 what the question being whether the Roman Bishop
 either alone defining *de Cathedra*, or assisted by an
 assembly of his Prelates were privileged to be free
 from erring; they would have it beleev'd to be true;
 so that it was so resolved by the Church. The
 which in plaine termes for this purpose of interpre-
 tation they desired to be the Pope with a Councell.
 When I found my selfe thus carried about in a circle
 and that the Popes clayme of infallibility in judge-
 ment for the direction of the Church had in truth no
 other support then his owne testimony, an evidence
 in common reason very subject to suspicion, I sus-
 pected much that till then I had shaped my course
 by some false and uncertain compassse. Neverthe-
 lesse because I heard them make great boast of anti-
 quity, I was willing to observe even from their owne
 collection, whether this position of the Popes not er-
 ring with a Councell or alone judicially defining,
 were knowne to any of the learned fathers of the
 Primitive

* Episcopus
prima sedis.
con. chal.

Primitive Church. It is true they made it appear
out of the writing of the ancients, that the Roman
Church was holden in more respect and reverence
then any other in the world as having beene the
most eminent in respect of the City, which was the
seate of the Roman Monarchy; and the more obser-
ved by reason of her Bishops, who for 300. years
and more; from her first foundation had bin learned
godly and renowned for their constant suffering for
the Gospel of Christ. But I could not finde that any
moderne writer of the Roman Church did prove
that so much as one of the Fathers had delivered this
principle concerning the Roman Bishops infallibili-
ty in cleare termes for doctrine to be received,
whereupon I was carefull to observe what might be
collected to this purpose out of their use, and practi-
se, the clearest interpreter of their judgement in the
point. To which end I noted that there was not to
be found any learned writer of the Church in his
first and purest age, but dissented in some point of
doctrine or other from the Roman Bishop living in
their times. From which observation I framed this
conclusion to my selfe, that if these holy men, who
in sincerity aymed at no other marke but the salvari-
on of themselves and others had knowne the spirit
of God to have bin certainly resident in the bolome
of the Roman Bishop, they would have holden it no
lesse offence to have varied from that spirit direct-
ing by the Popethen when it pleased him to expresse
himselfe by the mouth of Saint Peter, Saint Paul,
or

or any other of the blessed Apostles. It may be
 seen in the Epistles of *St Cyprian*, with what heate,
 and vehemency he maintained the point of Reba-
 ptization against *Stephanus* a Roman Bishop, and did
 not only defend it by his private writing, but held
 an assembly of the Bishops of his Province, wherein
 this errour had approbation by a solemne decree.
 And shall any man judge so uncharitably of that ho-
 ly Martyr of Christ, that if he had knowne, and be-
 lieved for truth this position of the *Popes* intalli-
 bility for direction, and interpretation of Scriptures,
 even against his owne conscience, he would have
 carried himselfe in so opposite a course of willfull
 contradiction? For my part I could not beleve it,
 neither of this godly Bishop, nor of any other of the
 Ancients in like case, yet was I willing a little far-
 ther to observe whether any of the ancient Fathers
 in their severall conflicts with the Heretiques of
 their times, made use of this Romish Principle,
 which in reason (if it had bin true) must have bin a
 forceable, and ready weapon to their purpose, a-
 gainst these Domesticall enemies of the Church of
 God, for seeing the questions for the most parte be-
 tweene them, and the right beleiving Christians,
 had their beginning from their different exposition
 of some places of holy writt. If it had bin a rule cur-
 rant in those times (as now it is holden, by the wri-
 ters of the Church of *Rome*) that the Bishop of that
 Sea had bin ordained of God, to be the true and in-
 fallible interpreter of his word, it must be presumed

H

that

that those learned Fathers that maintained the truth against them, would not have forborne to have pressed this principle, which might have bene the most likely, & compendious meane for the reducing of Heretiques to the Churches unity: but I could not finde that either *Arrius*, whose cursed hereſie prevailed farre upon the face of the Christian world, or any other Heretiques that sprung up in the ages following, were ever encountred by any of those that did oppose them, with an argument drawne from this pretended priviledge of the *Roman* Bishop. It is true that *St Augustine* writing against the *Donatists*, wilheth them to have an eye to the succession of Bishops in the *Roman* See, even from the first plantation of that Church, and there to observe if they could finde any one to have bin a *Donatist*, *Irenaeus*, and *Tertullian* before *St Augustines* dayes, in their bookes written against the Heretiques of their times, direct their reader in like case, not only to the Church of *Rome*, but to others also that had bin of the Apostles foundation, as of *Corinth*, *Ephesus*, &c. Now to collect that these learned Fathers did intend out of these places any such conclusion, that the *Roman* Bishops or the Pastors of those other Churches, should have a priviledge for all succeeding ages to be free from erring: I must confesse I could not be perswaded to understand it so; neither could they shew me any colour of reason; why the *Roman* Church, being of the Apostles foundation, might not as well fall from the sincerity of Religion,

on into errour and heresie, as that of *Ephesus*, with others of the same plantation, have (as with grieve we may behold) fallen wholly from the profession of Christ, to *Mahomet's* impostures, or infidelity. After this by reading, I was brought to knowe that while some writers of the *Roman* Church, did labour to prove the priviledge of freedome, from erring in the *Pope* to be *de jure*, it was confessed by others, as learned of that side, that some Bishops of that *Sea de facto*, had fallen into notorious error, and heresie, as *Marcellinus*, that offered incense to the devill, *Liberius*, and *Felix* that consented with the *Arrian* Heretiques: *Honorius* who was condemned by three Councells for that heresie that ascribed to Christ our Saviour but one will. To this I saw some pen-men, for the *Pope* did endeavour to shape a reply by a distinction of the *Roman* Bishop to be considered, as a private person, and as head of the universall Church. As a private person they confessed he might be notoriously wicked: for the prooffe whereof they have instances enough in *Platina*, *Onuphrins*, and other Historians of their owne. They confessed further, that as a private man he might teach and preach heresie, but when the same wicked and hereticall man, should bee pleased to transforme himselfe into the person of supreme Pastor of the Church, and therein define *Cathedra*, of any question of faith for the Churches instruction; in that case they maintained him to be an intallible, and undoubted Oracle. I must confesse,

I could not well digest this miracle of their owne making, it rather drew me into admiration, how a point of so high consequence as is this principle of the *Popes* pretended infallibility, (being sensibly the steerer of all religion in the Papacy) should gaine such place and passage in the world, having in truth to my seeming, no subsistence but in the strength of deluded fancie. Whereupon I concluded with my selfe that seeing it was not to be found amongst the ordinances of God, established for the building of his Church, for which purpose wee readeth that God hath given some Apostles, some Prophets, and some Evangelists, some Pastors and Teachers for the perfecting of the Saints, for the worke of the Ministry, for the edifying of the body of Christ, but no mention at all of a ministeriall head, a *summus Pontifex*, a *Pontifex maximus*, a *subalternus sponsus*, a visible Monarche, and infallible Iudge, a *supremum in terris numen* (as Stapleton the Priest is pleased to stile the Pope) who assumes to himselfe to be so essentiall to the Church of God, as that * *quicumque voluerit esse* (though otherwise rightly he maintaineth all the principles of our Christian beleefe) must add this article of *Pope Boniface* to his creede, to professe his religion in communion with him, and under his obedience; under favour it might be mistrusted justly, to be no better then some platforme of the Devill, that wille serpent by Gods permission, endeavouring under the name and stile of Christs Vicar generall (if possibly)

* Subesse Romano Pontifici
ei omni anime
de necessitate
salutis est. Extr. de
majori & obedienti. cap. u.
nam sanctam.

possibly to wrest the Scepter both of the spirituall, and earthly dominion out of the hand of the God of heaven. For now it seemed very cleare to me that now soeuen the writers of the *Roman Church* did pretend Scriptures, Councells, and ancient Fathers, yet seeing they maintaine withall, that their Church is the only Oracle, whence the true and certaine sense of the Scripture must be receaved, and not only that, but a parte of the word it selfe, (as they will make it) by their tearmed unwritten traditions, alwayes carried in their Churches clobber, and teach us further the Cardinals conclusion, that the * truth of the ancient Councells, and of all points of faith, depends upon the authority of the present Church, & then send us to receive this truth from the Church our Mother * *per os summi Pontificis*, the mouth of our holy Father, teaching us in plaine tearmes, that when they say the Church cannot erre, by the Church they meane her head, that is to say the * *Roman Bishop*, to whose judgement alone (as one other tells us) we are bound to stand rather then to the judgement of all the world besides. In whom we heare God himselfe speaking (if * *Stapleton* our countreiman deceave us not) It may be discerned easily, that under the Churches maske, they subject in fine the Scriptures, Councells, Fathers, and all Religion to the sense and power of the present Pope, who if he prove as desperately wicked, as was Pope *Alexander the 6th*, then they are put to their shifts, to borrow a Cloake for him, from *Caiphas* that accursed

* Bellar. de effect. sacram. l. 1. c. 25. v. 6.

* Mater Ecclesia per os summi pontificis loquens.

Id. contr. praef. monita Reg. Iaco. pag. 47.

* Greg. de valen. disp. theol. tom. 3. disput. quest. 1. f. 1. 9.

* Alvarus pelag. de planct. Eccl. l. 1. art. 8.

curst high Priest of the *Jewes*; of whom wereade
 that he did once truly prophesie (as *Saul*, that wic-
 ked King was once among the Prophets), and after
 persecuted our Saviour, with *crucifige* to his passi-
 on. From this paradoxe of the *Popes* not erring, I
 tooke some note of the strange positions that passe
 now for currant in the world under no other teste,
 or assurance but the credit and authority of the
 Church, and Bishop of *Rome*; As that pretty feate
 of making, and marring Kings: the loosing the bonds
 of loyaltie, and obedience in Subjects towards their
 lawfull Soveraignes; a monster that hath begotten
 one other of a fearefull and uglye feature; the trea-
 cherous killing of Christian Princes, growne fami-
 liar in practise, & now fresh in memory by the late
 detestable, & accursed murder of two potent * Mo-
 narches: the dispensing with the breach of faith, &
 contracts of amitie betweene Princes, and States of
 a different religion: the approving of lies, & perju-
 rie under the pretty skill of equivocation, to the ma-
 nifest scorne of the publique, & lawfull Magistrate,
 as if this Papall Monarchy had bin raised only for
 the ruine of civill government, and cleare dissolving
 of humane society. And by the way I did observe,
 how ingeniously the *Pope* had raised to himselfe a
 kingdome in *Purgatory*, wherein it is maintained, he
 can play fast, and loose, with poore soules departed
 out of this life, to his no small advantage. And thus
 by degrees from those considerations I was induced
 strongly, to suspect the doctrine of the *Roman*
 Church,

* Henry the
 3. and Henry
 the 4. Kings
 of France.

Church, by reason of her servility to the *Pope*, & had much added to my suspicion, by the light & direction I received from a Treatise of the Church, written by that honourable learned & worthy Gentleman of France, *Philip of Morney* Lord of *Plessu*, which came to my hands by what chance I doe not now remember. And with all I called to minde what my Father had often delivered unto me, by the way of a serious and loving admonition, charging me upon his blessing, as I should answer for my soule at the dreadfull day of accompt, that I should not condemne the religion maintained by authority within the Realme, before I knew it, and that I should not refuse (with a minde free of prejudice at the least) to heare or reade what might be alleaged for it. Whereupon I determined to apply my selfe to reading, and conference with some persons learned of either side, but to admit no Article of Religion for a point of my faith, unlesse the same were confirmed unto me by evident testimony from Gods sacred word, being now of opinion according to the rule of that learned Father, that whatsoever hath not authority from thence, might be rejected with as much ease as proved. In which course the farther I waded, the more I misliked with the Doctrine of the Church of *Rome*; and with time my Iudgment so farre altered from my former opinion, as that being fully satisfied of the truth, and certainty of the Religion established in the Church of England, I was withall perswaded in my conscience, and so rest yet, that this

* Papatus id
est principa-
tus tam in
spiritualibus
quam in tem-
poralibus. Pa-
normitani.
* Sedebit in
templo Dei.
Thy. 2. in
Templo Dei
Hierolimis: ut
quidam putat
aut in Ecclesia
ut verius arbi-
tratur Hiero-
ni, ad Algasum
qu. Tom. 8.

this transcendent power, and usurpation of the
Roman Bishop in the spiritual, and civil regimen
of the world, is so far a stranger to the Church of
God, as that it could be no other but the kingdom
of that man of sinne, which agreeably to the pre-
diction of the holy Ghost was to be sealed in the
bosome of the Church for the last, the
most powerfully, the most danger-
ous delusion of the Chris-
tian World.

F. I. N. I. S.



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